Concept of Klesha and Chittavrittis

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Introduction

Generally the term yoga stands for union but in Sankhya yoga it stands for separation i.e., viyoga because Sankhya yoga accept two Realities- Purusha (pure consciousness) and Prakriti (prime matter).

Purusha implies Drashta (seer principal) and prakriti drishya (seen). Due to inborn afflictions (kleshas) Purusha gets identify with drshya which is the great hurdle for svarupa-avastha and therefore pain.

Separation from this pain /misidentification is Yoga. Before we discuss about these afflictions let us discuss about chitta and its vrittis.
What is Chitta?

KARMASAYA (UNCONSCIOUS PART)
[Store house of subliminal impressions (Samskaras)
And Traits (Vasana)]
Because of Klesha: Avidhya etc.

CITTA

INTELLECT (Buddhi)

INDIVIDUATING PRINCIPLE (Asmita)

MIND (Manas)

BAHYAKARANA
(EXTERNAL ORGANS)

SUBTLE SENSE POWERS
(Indriyas)

COGNITION ACTION

HEAR FEEL SEE TASTE SMELL

EXPRESS PROCREATE EXCRETE GRASP MOVE

ANTAHKARANA
INTERNAL ORGANS

SUPER SENSORY ESSENCE OF OBJECTS
(Tanmantras)

SOUND TOUCH FORM FLAVOUR ODOUR

(Mahabhutas)

ETHER AIR FIRE WATER EARTH
Functioning of Chitta

- **FIVE BHUMIS**
  - KSIPTA (RESTLESS)
  - MUDHA (INFATUATED)
  - VIKSIPTA (DISTRACTED)
  - AIKAGRA (ONE POINTED)
  - NIRODHA (RESTRICTED)

- **FOUR AVASTHAS**
  - JAGRATA (Wakeful)
  - SVAPANA (dreamful)
  - SUSUPATI (deepsleep)
  - TURIYA (PURE CONSCIOUSNESS)
    - (bahishprajna) (antahprajna)
    - (prajnaghana)
    - (shudha chetana)

- **FIVE VRITTIS (MODIFICATIONS)**
  - PRAMANA (RIGHT KNOWLEDGE)
  - VIPARYAYA (WRONG KNOWLEDGE)
  - VIKALPA (FANCY KNOWLEDGE)
  - NIDRA (SLEEP)
  - SMRTI (MEMORY)
    - PRATYKSHĀ (DIRECT COGNITION)
    - ANUMANA (INFERENC E)
    - AGAMA (TESTIMONY)
Concept of klishta & aklishta

Chitta

Klishta (Afflicted) negative

aklishta (Un-afflicted) positive
Meaning of Klesha

Klish to tease. That which causes teasing or pain is said to be klesha. This klesha is of three intensities –

1. Sthula (gross)
2. Sukshama (subtle)
3. Sukshamatama (subtlest)

The kleshas are the causes of misidentification of drashta (seer) with drishya (seen) or in terms of Sankhya it is said to be Samyoga which is the cause of all problems.
Klesha

- **Avidya** – opposite of vidya, an error in perception.
- **Asmita** – I am ness
- **Raga** – attachment
- **Dvesha** – hatred
- **Abhinivesha** – fear to loss, impelling force to live
Avidya

- Avidya is a breeding ground for all other afflictions and therefore said to be inborn which takes different forms in different situations and functions in various degrees of intensity-
  1. **Prasupta** - dormant state
  2. **Tanu** - weakened
  3. **Vicchinna** - interrupted
  4. **Udara** - active
What is Avidya

Four-fold error in perception wherein it mistakes for-

Anitya (impermanent) = as Nitya (permanent)

Ashuchi (impure) = as shuchi (pure)

Duhkha (pain) = as sukha (pleasure)

Anatman (non-self) = as atma (self)
Asmita

Drikshakti (power of Consciousness) that witnessing principle = drashta (seer)

+ Darshanashakti (Instrumental Power of seeing) = drishya (seen)

The erroneous notion of identity between the two is Asmita.

Once this misidentification occurs, our perception of reality is altered, so the entire universe is divided into "me" versus "not-me" and the objects of our experience are divided into "mine" and "not-mine". This is asmita, or “superficial I consciousness”.
Raga & Dvesha

- **Raga**: Pleasurable experience leads to emotional attachment therefore we develop liking towards the objects.
- we began to pursue human relationships, knowledge, wealth, status, power—anything which might be capable of enlarging and protecting our individualized existence.
- But because the change is the nature of (Samsara) creation, all objects within it are impermanent, and thus subject to loss at any moment.

- **Dvesha**: Any obstruction in pleasurable experience becomes the cause of hatred but our attachment remains strong, this in turn leads to depression, helplessness, and finally hatred.
Abhinivesha

- The will-to-live is that which, flowing from subconscious tendencies, is found even in the learned.
- Because of raga and dvesha, the out flow of our energy and attention through the senses to wards objects of external world has been created. This outflow of all our attention and energy can only increase our identification with our physical existence and thereby we are mistaking our selves with that which we are not and this in turn gives rise to the feeling of ‘fear of loss’ (abhinivesa)
- On behavioral level, these are reflected in terms of status and possessions and to maintain these we struggle and at times we become inhuman to safeguard our status and possessions. We remain under constant strife `lest I may not lose them’.
- In this pursuit, we even forget the real nature of worldly objects which are working like a ceaselessly revolving wheel because of ‘gunavrttivirodha’ i.e. mutual changing mode of the Gunas - sattva, rajas and tamas (P.Y.S. II/16).
Inheritance of Kleshas

1. The kleshas are imprinted on chitta, the individual consciousness, from time immemorial and perpetuate the deep rooted error that the existence is limited to the mind-body complex. Even after death, the chitta retains the kleshas in seed form and they sprout to full fruition in the next incarnation.

2. As long as the individual thinks that consciousness is limited to the bodily existence, he is forever in the mercy of forces beyond his control, snatching a little happiness here and there but subconsciously we are aware that sooner or later the body will die and the vehicle of experience will be no more. However, due to the impact of error we do not look back.

2. Kleshas are root of karmashaya and Jati (birth), Aayu (span of life) and Bhoga (painful & pleasurable experience.)
Difference between Klesha and Vrittis

- Klesha are ‘inborn’ afflictions and vrittis are mode of behaviour of Chitta which can be aklishta and therefore are different.
- Viparyaya and avidya are understood as synonymous but Patanjali defines both the terms in different sutras wherein it seems that viparyaya as vritti is general and avidya is a particular type of error which is inborn.
Means for restraining/ refining the citta

CITTAVRRTTI NIRODHA

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ABHYASA (PYS I/12-14)

VAIRAGYA (PYS I/15-16)

continued....
Means for restraining/ refining the citta

1. **KriyaYoga** (PYS II/1-2) Tapas, Svadhyaya, Isvarapranidhana

2. **Cittaprasadana** (PYS I/33-39)

3. **Pratipaksabhavna** (PYS II/33-34)

4. **Ashtangayoga** (PYS II/28-55&III/1-3)
   
   a. **Bahiranga** - Yama, Niyama, Asana, Pranayama, Pratyahara
   
   b. **Antaranga** - Dharna - Dhyana - Samadhi
Yamas

- **Ahimsa** (Non violence) - Removal of enmity, feeling of wellbeing

- **Satya** (Truthfulness) Capability to keep words.

- **Asteya** (Non stealing) man of faith.

- **Brahmacharya** (continence) Attainment of vitality.

- **Aparigraha** (Non Acquisitiveness) feeling of contentment
Niyamas

- **Saucha** (purity)- Sattvashuddhi, cleanliness, one pointedness

- **Santosha** (contentment)- Superlative Happiness

- **Tapas** (austerity)- Purification of Basic Personality Factors

- **Svadhyaya** (self study)- Divine love

- **Ishvarapranidhana** (accomplishment of balance & harmony)
Number of Asana: *asanani ca tavanto yavanto jivajatayah*

In Hatha yogic lit. we find the description of **84 lacs** Asanas. (the postural substrate of different species.) Out of 84 lacs 84 asanas are to be practiced for removing various disorders related to Body-Mind complex. Out of 84, however, H.P. describes 16, G.S. 32, S.S 4, V.S 10. Out of 10 asanas 4 meditative asanas and Charanadasa considers only two asanas very important i.e Padmasana & Siddhasana.

Patanjali defines Asana as **Sthirasukhamasanam** (PYSII/49-53)

- Stability of Body & Mind which can be achieved through prayatnashaithilya (effortlessness)
- It removes conflicts at Physical, mental and emotional level

**SPECIAL FEATURES OF YOGASANAS:**

*prayatnasaiithilya- anantasamapatti* i.e. effortlessness & merging with ananta i.e. Infinite. (P.Y.S.II/47)
Pranayama

**PRANA** + **AYAMA**

1. As breath (Patanjali)
   - Pause in the movement of (breathing activity)

2. as subtle psychic energy, to control/ to tackle the prana life force, cosmic energy (Hatha tradition)

Patanjali (PYS II/49-53) has given emphasis on silencing the activities of citta by way of prolonging and silencing the process of breathing activities to stand stiff.
- It indicates extension of Prana through slowing down the three phases of respiration
- They are to be made prolonged and gentle
- Attenuation of rajas & tamas.
- Ability for concentration.

In Hatha yoga, with a view to tackle the energy, we find the description of 8 kumbhakas, as well as, many other associated concepts/practices.
Pratyahara (PYSII/54-55)

• Withdrawal of senses from their respective objects.
• Refining the human instincts
• Mind attached to worldly pleasures through senses

Therefore, yoga recommends that we can control the mind through the control of the sense organs.
Antarangayoga  
(Dharna-Dhyana-Samadhi)

- **Dharana** (concentration)- fixing the mind at one point (place/object)

- **Dhyana** (contemplation)- Uninterrupted flow of consciousness at one point

- **Samadhi** (Total integration of triputi (i.e meditator, meditation & object of meditation)

This trio called **samyama** that leads to balance-harmony-peaceful state of mind & infinite serenity.
Removal of kleshas

Kriyayoga- reduces the kleshas to tanu stage

Unless and until sadhaka cultivates the essential knowledge and insights and make the klesas comparatively powerless, his going directly into higher yogic realms like astangayoga may set violent reactions and inner-resistances and sadhaka may get blocked once for all with pitfalls like vitarkas, viksepas etc. For, he may get totally discouraged and disillusioned about yogasadhana itself; on the contrary, with a firm footing in kriyayoga-sadhana, he is enabled greatly to reduce the onset as well as recurrence of such pitfalls, whereby he could adopt necessary remedial measures to overcome any difficulties experienced in his Sadhana.
Removal of Kleshas

2. Dhyanahaheyastad vrittayah
   The gross state (active) of klesha should be curbed through meditation (comprehensive self discipline)

3. Te pratiprasavaheyyah Sukshma
   The kleshas are subtle and can be curved or done away with the process of counter evolution
THANK YOU